

THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG LATTER-DAY SAINTS.



VOL. XVII.

SALT LAKE CITY, JUNE 1, 1882.

NO. 11.

THYATIRA.

WHEN John the apostle wrote the Book of Revelation, which is generally supposed to have been nearly one hundred years after the birth of Christ, there were only seven churches in Asia which were privileged to receive a direct message from the Lord. One of these was the church at Thyatira. To the Saints in that place it was said:

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and

to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her

fornication; and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come" (*Rev. ii. 18-25*).

By the "angel of the church,"



we understand the servant of the Lord who had charge of the church, or who presided in that place.

Very little is known of the history of Thyatira. It is now called Ak-Hessar, which means white castle. If our readers will turn to the map of Asia Minor they will find it located about twenty-seven miles north-east of Sardis, or fifty-six miles north-west of Smyrna, near the River Syceus.

Ancient Thyatira was famous for its purple dyes, so important in the days of Roman supremacy, when purple was the imperial color.

Our engraving represents the modern town, full of Moslem mosques and minarets.

It is somewhat difficult now-a-days to fully understand what was the exact nature of the evil that existed in the church of Thyatira, which the word of the Lord condemns so strongly. Some writers explain it very much as follows: The principal deity of the city was Apollo, a Roman god; but there was another strange superstition, which seems to have been carried thither by some apostate Israelites from Chaldea. A fane stood outside the walls dedicated to Sambatha, who is sometimes called Jewish, sometimes Persian, sometimes Chaldean. Now, there is evidence to show that there was a great mixture of races in this city; and if the sibyl Sambatha was really a Jewess, lending her aid to the uniting of different religions, false and true, and she was not rebuked by the Priesthood of Christ's church in the place, it is easy to understand why the censure of heaven fell upon them. Especially if she, claiming to be a prophetess, was accepted as a member of the church while she taught and practiced the crimes which the Son of God denounces.

In the previous paragraph we have used the word sibyl. All may not understand its meaning. It is a woman who claims the gift of prophecy, but the word is most generally used to denote the prophetic virgins of ancient Greece and Italy, who were believed to be thrown by a god into a kind of transport during which time they were able to foretell future events.

Our little friends must not confound or mix the heathen god Apollo with Apollos mentioned in the Acts and Paul's Epistles. Apollos was a Jew, from Alexandria in Egypt, who was converted to the Christian faith in Ephesus. He afterwards received the Priesthood and became a very fervent preacher of God's holy word. It was this Apollos to whom Paul referred when he wrote to the Corinthians:

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

G. R.

HISTORY OF THE CHURCH

(Continued from page 149).

AMONG the Saints there was a general feeling of respect and love and even reverence for the relatives of the martyred Prophet, especially his aged mother. Her wants were looked after and supplied with great solicitude. For some time previous to the date of which we write she had felt opposed to removing with the Saints, and stated that she pre-

ferred to remain where her husband and sons were buried. During the conference, however, she felt extremely fervent on the subject of the removal, and expressed her willingness to go, and her wish that her whole family might go and remain united with the Church. When she addressed the assembled multitude, and recounted the trials and persecutions she and her family had suffered at the hands of their enemies, those who heard her were forced to shed tears. Especially was this the case when she related the account of a scene in Missouri when her son, Joseph Smith, the Prophet, was condemned to be shot in fifteen minutes. She by a great effort pressed her way through the crowd to where he was and gave him her hand, and asked to hear his voice once more, his face being hidden from her. He took her hand, kissed it and said, "God bless you, my dear mother!"

It caused a general feeling of rejoicing to learn that Mother Smith was willing and anxious to accompany the Saints in leaving the State, and they by vote expressed their willingness to bring her remains back to Nauvoo, whenever she should die, and deposit them with those of her family buried there, according to her wish.

President Young informed the people that the Prophet had once said: "If I fall in battle in Missouri, I want you to bring my bones back and deposit them in that sepulchre—I command you to do it in the name of the Lord." The sepulchre spoken of was one the Prophet had prepared for that purpose on the Temple square, in Nauvoo. This expressed wish had not been complied with by the Saints, because his widow had opposed it. President Young further said: "We are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it our garments are clear."

We may here remark that Emma Smith, the Prophet's widow, never did consent to have this command of his carried out, though the Saints did all that they could, reasonably, to induce her to.

While the people were assembled in conference on the afternoon of the 7th of October, they were startled by receiving the intelligence that a body of armed men had just entered the city, and, fearing that they might be a party of the mob, come to create a surprise and disturbance, the meeting was adjourned till the next day, and the people were ordered to be ready to act on the defensive. It was soon ascertained that the party who had arrived were under command of Major Warren, and had come, as they said, to search the city for stolen property—though it was strongly suspected, and with good reason too, that such was not the real object of their visit. The alarm soon subsided, and those who had by this time sallied out with their fire arms to defend themselves, returned peaceably to their homes. After searching about town a short time the party left, and a letter was shortly afterwards sent to Major Warren by the council of authorities in Nauvoo, explaining the slight excitement noticeable on their arrival in the city, as being due to the surprise they had given the citizens, and requesting him to give notice by letter or otherwise when he wished to make another such visit. In conclusion they added:

"In regard to searching for stolen property in Nauvoo, we have not the least objection to it, providing it be done in a legal manner, and we pledge ourselves to aid any legal officer in a lawful search any time; but we are opposed to men coming into our houses and taking away our individual property,

which we have bought and paid for honestly, without either describing the property professed to be stolen or presenting lawful process; all which we consider to be unconstitutional and oppressive, and calculated to put us to much unnecessary trouble and expense, as well as to defeat us in our efforts to move away next spring."

After the conference adjourned, President Young addressed a circular to the Saints scattered throughout the United States, calling upon them to gather up and assist in completing the temple in Nauvoo, and receive their endowments there, a privilege for which the faithful Saints had so long and fervently prayed. He called upon them to dispose of their property not suitable to remove, and supply themselves with teams and such other property as they would need in commencing their long journey in the spring.

The Saints were not wholly unprepared for the position and persecution they had to meet, for it was only in fulfillment of the words of the Prophet. Joseph Smith had predicted that their persecutions should continue, and they should be forced to remove to the west. So that their enemies by persecuting them and compelling their removal, though it was not at all creditable to them, were literally fulfilling the words of the Prophet.

Affairs in the County now remained in a very unsettled condition. It was expected that Sheriff Backenstos would be tried at Quincy for the killing of the desperado Worrell, or rather for ordering him killed. The willingness of the sheriff to submit to trial was evinced in a letter he wrote to Nauvoo, in which he stated ironically: "I expect to go to Quincy for the purpose of paying my respects to Judge Purple and having a great man discharge me from the awful crime of killing one of our best citizens (?) to wit: Lieut. Worrell. What an unpleasant loss to this great republic! Had he lived, might he not have excelled even L. W. Boggs, of Missouri?" He afterwards went to Quincy and underwent his examination, when he was bound over for trial at the next session of court.

During all this time the organizing of companies was progressing, and preparations were being made by the Saints for bravely facing the hardships they would have to encounter on their journey. The food they were counseled to take with them did not consist of any great luxuries, but on the contrary, plain strong food, calculated to sustain life and keep up their strength on their journey.

The feeling in Nauvoo at this time was not one of safety by any means, so far as the power and disposition of the enemy was considered, for it was currently reported that General Harding had pledged himself to the mob to go to Nauvoo with his troops and arrest several of the citizens there, or "unroof every house in Nauvoo" in trying it. Also that three hundred men from Quincy had volunteered to help him, and they expected to be joined on the road by others.

On the 21st of October Judge Purple held court in Carthage, and displayed so much prejudice against the Saints and favor for the mobbers, that Sheriff Backenstos expressed himself in speaking of his doings as being thoroughly disgusted with such "judicial humbugs." One case brought up for trial was that of two brethren, Jesse P. Harmon and John Lytle, charged with being engaged in destroying the press and fixtures of the *Expositor*, the contemptible, libelous paper formerly published in Nauvoo.

A man named Rollison was the principal witness against them. He professed to know all about the proceedings of abating the nuisance and described the manner in which it was done. When asked whether it was Appleton M. Harmon

or Jesse P. Harmon who was guilty, he replied that it was the policeman, and on being informed that they were both policemen, he became confused and said he could not tell which it was. He was then asked which of the brothers Lytle—John or Andrew—was the guilty one. He replied again, it was the policeman, and on being informed that they were both policemen, he said it was the blacksmith. It happened that they were both blacksmiths, so that he could not fix the crime upon either of them, and the jury acquitted them. This was in accordance with the prediction of the Prophet, Joseph Smith, who said, when it was reported to him that the policemen had abated the nuisance, that not one of them should be harmed for what they had done in the matter.

(To be Continued.)

TOPICS OF THE TIMES.

ARE SLAVERY AND PLURAL MARRIAGE TWIN RELICS?

(Continued from page 147.)

NOW that slavery is destroyed, many preachers and others are looking about to see what they can attack next. Politicians have also been desirous to find something to talk about and to attract attention. Utah is at a distance, and her people are unpopular and have no vote for President of the United States, so it is thought to be a safe business to attack that Territory. The "Mormons" have too good a country, so many people think, and they have had the control of it too long. Some of them also marry plural wives. "Now," say the preachers, "we all know that is very wrong. It is true that in the Bible we read about Abraham, Jacob, Moses and other holy men, with whom God talked, having more than one wife; and in the New Testament we read that Jesus calls himself 'the root and the offspring of David,' as though He were proud of being a descendant of a man who had plural wives; still those were the dark and barbarous ages. We live now in a different day. We are civilized, and men must have only one wife apiece."

"Yes," say the politicians, "we agree with you. It is very shocking to us that these Mormons will marry women. However many women we have, we are careful not to marry more than one each. What right have they to marry more than we do? Especially, as we have made a law which says that no man in the Territories shall marry more than one wife. When we go to church we sing the psalms of David, who was the husband of many wives; but then if he lived now, he would know better and would have only one wife. And while it is true that you, ministers, pray that we may go to the New Jerusalem, the holy city, after we die, and the New Testament says that that city has twelve gates and that on the gates are the names of the twelve sons of Jacob who were born in plural marriage, yet we live in a purer and better age and have a higher civilization. Oh, it is simply horrible for these Mormons to call this religion, and quote the Bible to support it; we cannot have any such religion as that."

So the preachers and the politicians unite. The "Mormons" must shape their religion to suit them, or they threaten them with vengeance.

"Cannot you see," they say, "that we have lots of religion, and yet marriage is not a part of it? What stupid people you Mormons must be, to make such a fuss over marriage! Now, come, be sensible and obey the law. We have made a

law which will punish every man who marries more than one wife, and every woman who will be married to a man who has a wife already. But if you have only one wife apiece, or no wife, and have other women, as many of us have, we will not punish that. It is your marriages that we punish; they must be stopped."

In 1856, the Republican party made a platform. One of its planks declared that "slavery and polygamy were twin relics of barbarism." These names jingled well together. And there are many who take pleasure in still shaking them to hear the sound. Slavery is dead. No longer are men and women sold as slaves. The black man is as free as the white man. Nearly half of the States were slave States when that platform was made. Slavery being destroyed, many think the job of killing, what is called, the other twin, ought to be completed. This is thought to be a small matter to do. A power that destroyed slavery, which prevailed in so many populous States, ought to be able, these people think, to destroy polygamy. A great many persons who are friendly to the Latter-day Saints, say it will be destroyed. They say so, because of what they have seen done with slavery. They say there is no help for it, plural marriage must go; the nation is aroused; public sentiment is all powerful, and it is against it, and there is no use to resist it.

We say so too, if God does not sustain it, what can two hundred thousand Latter-day Saints do, in their own strength, against a people who number fifty millions? If they were permitted, they could pass over us like a great wave and bury us out of sight. But when did God ever forget to keep a promise?

It is a terrible blunder to put the patriarchal marriage of the Latter-day Saints side by side with slavery, and call them twins? They are not in the least related. In fact, there is no family likeness between them. Slavery takes freedom from men and women; but plural marriage enlarges liberty and relieves many women from bondage. As it has prevailed in Utah, every woman could be married who desired. But in States where women outnumber the men they are compelled to live as old maids. Some will not do that, so they live with men without being married to them. There are many places where there are thousands of women more than there are men. These are kept by law from marrying, because not only are they more numerous than the men, but many of the men will not marry, and this lessens still more the opportunities of the women to marry. The result is, there is a large amount of secret vice and wrong-doing, and the land is being cursed by the sins of the people.

The Edmunds bill is made law to bring Utah into the same condition as other places. A man may commit adultery in Washington City, and Congress has passed no law to punish him; but he cannot marry two wives. That, Congress has made a crime. So also in Utah.

Now, laws of this kind, we think, promote crime. They curtail freedom. They deprive women of rights which they should have. Every woman ought to have the right to be a wife, if she so desires. She ought not to be forced to marry; neither would it be proper to force men to marry. But suppose a portion of the men in a community, a Territory or a State should decline to marry, is it right that the women of that community, Territory or State should, on that account, be deprived of the privilege of marrying? When they are thus deprived by law their liberties are curtailed.

We say, then, that plural marriage gives women their natural rights. It is not a twin relic, with slavery, of barbarism.

On the contrary, a system which cuts off any portion of either sex from marriage, is the twin of slavery. Both deprive people of rights given unto them by their Creator. The Lord did not send some women into the world to be married and some not to be married—some to be wives, and others to be old maids, or worse, because man's laws prevent them from being wives. That is very plain. All our readers can understand that. Especially is it plain when God gives a commandment to His people, men and women, to marry. This He has done.

The Edmunds law says they must not obey that command; if you do you will be put in prison. They who passed that law say: "We do not believe God has given you such a command; but, whether He did or not, you must obey our law; for we shall destroy your plural marriages."

Thus the Latter-day Saints are in this position:

The law of God says that all unto whom this law of patriarchal marriage is revealed must obey the same.

The Edmunds law says, they must not obey it.

The law of God says if they abide not the covenant embodied in it, then are they damned.

The Edmunds law says if they do abide in it, they must be fined and go to prison.

The law of God says, obedience in this direction will be followed by blessings, honor, eternal glory and exaltation.

The Edmunds law says, it will be followed by fine, disgrace, the loss of favor and severe punishment.

The law of God says, without entering into this covenant man cannot become a God.

The Edmunds law says, by entering into it man shall become a criminal.

The Lord's word is to the effect that through this law eternity is peopled.

Senator Edmunds' word is that it is a relic of barbarism.

Both these laws are plain; both are strong and binding. But one is opposed to the other. Both, therefore, cannot be obeyed at the same time. It is the Lord on the one hand, and the President and Congress of the United States on the other. Which authority is the most binding and carries the most weight? One thing is sure, the law of Congress can only reach men in this life. There is a limit to its power. When death steps in and serves his writ of *habeas corpus* even Congress has to yield to it, and the Edmunds law ceases to operate, not so much perhaps for want of disposition to enforce it, on the part of its framers, as for want of power. Not so with the law of patriarchal marriage. At that time it will have entire validity and be in full force. No one, when that writ is served upon him, will place much confidence in the Republican platform, or think its statement that plural marriage is a relic of barbarism of much saving effect. Patriarchal marriage will not be so unpopular there as it is here. Public opinion here at the present time, we are told, is against it, and therefore it must go down. But, fortunately for some of us, public opinion there is in favor of it, and it will be no discredit to have obeyed it.

(To be Continued.)

ERRATUM.—In the "Review of an Active Life," published in the last number, there was an error near the end of the second paragraph in the second column. The government supplies were burned during the fall of 1857, and not the following April, as there stated.

PARALLEL BETWEEN FORMER AND LATTER-DAY SAINTS.

BY C. H. BLISS.

THERE is a marked similarity between the persecutions, faith, teachings and blessings of the former and Latter-day Saints; more so than between the former saints and the so-called Christians of the present day. By former-day saints, I mean the saints who lived in the days of the ancient apostles. By Latter-day Saints, I mean the Saints who live in these days. The object of the writer is to point out some instances where these two remarkable peoples resemble each other, and, in doing this, I trust the reader is familiar with the points of scripture I shall refer to without taking the trouble to insert copious references.

The former-day saints both believed and practiced the teachings of Jesus Christ. The Latter-day Saints believe and practice the same things.

For believing and practicing these things, the former-day saints were persecuted by the vilest of men. The Latter-day Saints for the same cause have been persecuted by the same class.

Many of the former-day saints were whipped, stoned, imprisoned and put to death for the word of God and the testimony of Jesus. Many of the Latter-day Saints have suffered the same cruelties for the same cause.

This mobbing came from the religious people of that day—from the scribes and elders of the Pharisees and Sadducees. The mobbing of the Latter-day Saints comes principally from the religious professors, or the Pharisees and Sadducees of to-day.

The Savior, His apostles and prophets, and many of the former-day saints were put to death by the people who professed to believe in the Bible and the Messiah. Those who have put to death the Latter-day Saints and their prophets, are professors of Christianity.

The wicked spoke evil of the former-day saints everywhere. The same can truthfully be said of the Latter-day Saints.

The former-day saints rejoiced that they were counted worthy to suffer persecution for Christ's sake, and cheerfully endured the wrongs committed upon them by their enemies, knowing they were persecuted for righteousness, and that hereafter they would be justly rewarded for their faithfulness and long-suffering. The Latter-day Saints, having the same knowledge, have rejoiced under the same affliction.

The former-day saints were said to be the offscourings of the earth. The same falsehood is circulated about the Latter-day Saints.

Paul, one of the former-day saints, and his companions were persecuted at Ephesus for turning people from the false gods of that day. The Latter-day Saints are persecuted for turning people from the false gods of this day, which have neither "body, parts nor passions."

When the former-day saints preached the true gospel, the teachers of the people who worshiped these false gods found their crafts in danger, by which they obtained their wealth. When the Latter-day Saints preach the same gospel, the modern teachers of false religion also find their crafts, by which they grind the cash out of their hearers, in danger.

The former-day saints traveled without purse or scrip, and preached the true gospel without money or price. The Latter-day Saints have performed the same labor in the same way.

The gospel came to the former-day saints not "in word only, but also in power, and in the Holy Ghost, and in much assurance." This same gospel came to the Latter-day Saints in precisely the same manner.

The former-day saints believed in, taught and exercised faith in God, His laws, Jesus Christ, and His servants, repentance of sins, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These principles are all practiced and taught by the Latter-day Saints in the same manner as they were formerly.

The Holy Ghost received by the former-day Saints was to guide them into all truth, "teach them all things," testify of Christ, and show them "things to come." The Latter-day Saints have received the same Spirit for precisely the same purposes.

The former-day saints, by this Spirit, performed miracles, prophesied, spoke in tongues and did many wonderful works. The Latter-day Saints by the same Spirit have performed the same wonders.

The former-day saints believed in divine revelation, and that God, by His Spirit, revealed Himself, His Son, and many important things unto them. The Latter-day Saints believing the same, received the same revelations.

The former-day saints believed that all scripture was given by inspiration of God, and was profitable for doctrine, reproof, correction and instruction in righteousness. The Latter-day Saints have the same belief.

The former-day saints believed that no prophecy in the scriptures was of any private interpretation, but that the Holy Ghost was for the purpose of revealing the deep things of God. The Latter-day Saints are of the same opinion.

God favored the former-day saints with inspired dreams and visions. He has bestowed the same blessings upon the Latter-day Saints.

The former-day saints believed in following after charity, in receiving spiritual gifts and in prophecy. The same is true of the Latter-day Saints.

The former-day saints believed that every good and perfect gift was from above, and came down from the Father of light. The Latter-day Saints believe the same, and give the Lord the glory for such blessings.

The former-day saints believed in calling for the elders of the church to lay hands upon the sick and anoint them with holy oil in the name of the Lord, that they might be healed. The Latter-day Saints have the same faith.

If the former-day saints were lacking in wisdom, they believed in asking God, "who giveth to all men liberally, and upbraideth not". The Latter-day Saints believe the same.

The former-day saints believed that God was no respecter of persons, but that He would bless all people if they would diligently seek Him. The Latter-day Saints have the same belief.

The former-day saints believed that the departed would be redeemed by the gospel of Jesus Christ, and practiced baptism for the dead. The Latter-day Saints believe and practice the same principle.

The former-day saints believed in partaking of the Lord's Supper, and taught that he who partook unworthily ate and drank damnation to his own soul, "not discerning the Lord's body." The Latter-day Saints often partake of the sacrament and teach the same principle concerning it.

The former-day saints believe in inspired apostles, prophets, evangelists, pastors and teachers. The Latter-day Saints believe in having the same inspired officers in their Church.

The former-day saints believed that no man could take the honor of the ministry unto himself, except he was called of God by revelation, as was Aaron. The Latter-day Saints hold fast to this doctrine.

The former-day saints believed in every soul being subject to rulers and to the laws of the land. The Latter-day Saints have the same belief.

The former-day saints believed that God will judge all men according to their works. The Latter-day Saints still cling to this faith.

The former-day saints believed in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. The Latter-day Saints believe exactly the same.

In short, every principle, doctrine, gift and blessing believed and possessed by the former-day saints is believed and possessed by the Latter-day Saints, therefore history repeats itself, and God has a people in this age like unto His people in the first century of the Christian era.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 159).

IN early times Nuremberg was noted for its devotion to the fine arts, several renowned sculptors and painters claiming this city as the place of their nativity, principal among the former, being Adam Kraft, and among the latter, Albert Durer, who properly occupies a position in the front ranks of painters. Durer has, however, left very few examples of his brilliant talents in his native city, the principal works and those which gave him a lasting reputation, are to be seen in the picture galleries of Vienna and Munich.

It cannot be said that he or any of his pupils, who afterwards gained some celebrity, are indebted to the place of their birth for the development of their brilliant talents, because previous to the time when this artist gained his exalted position as a painter, he had studied in the schools of Italy, where his fertile genius first gave evidence of its hidden power.

Two museums, the Germanic and Industrial, contain many relics of ancient and modern times, which are very interesting to the visitor and student. The former, although perhaps not the largest, is still the most noted museum of antiquities in Germany. It was founded on the 17th of August, 1852, and occupies buildings which were formerly used as monasteries. Upwards of fifty rooms are now filled with interesting objects, and yet this immense space is not sufficient to contain all the articles, therefore, constant additions are being made to the building, already constructed. Relics of the stone, bronze and iron ages, specimens of ancient and modern sculpture and painting, old and new implements of war, mechanical inventions, glassware, together with innumerable other things are here to be seen. Besides these there are libraries connected with both museums, to which any person has access on certain days, and to which no entrance fee is charged, thus giving rich and poor an equal opportunity to gain knowledge.

Another very interesting object in this city is the *burg* or castle, situated on a large, elevated sandstone rock at the

north part of town. It is said to have been founded in the year 1024, by the Emperor Conrad, II., although the spot seems to have been selected at an earlier date as a suitable one for the administration of justice, owing, no doubt, to the fact that the elevation was such as to admit persons standing on the same to overlook the surrounding region, and people standing below could also see the punishment of criminals and take warning therefrom.

This castle is now in the possession of the kings of Prussia (Emperor William) and Bavaria, and is retained merely to show what Nuremberg once was—a city where, according to the cruel laws then existing, anyone who dared to disobey the emperor or the pope, was numerically tortured and oftentimes barbarously murdered. The many instruments of torture here exhibited, consisting of the "Spanish horse," a sharp, beveled two-inch plank, upon the edge of which the criminal was placed with weights on his legs to press him down, the "baker's stool," a chair in which cheating bakers were fastened and then immersed a number of times in the water, the "cradle," in which persons were placed and then rocked about on the iron spikes which protruded from the ends, bottom and sides, the thumb-screws, the stretching-bench and other things, which devils alone could invent for the mutilation and tormenting of their unhappy victims, give sufficient proof of the terrors which at one time existed, and of which even the thought now causes one to shudder. A person who aroused the displeasure of his liege lord to such a degree as to be sentenced to pass through the torture-chamber, seldom lived through the same, and many of those who might have finally recovered, were purposely killed, either by means of the sword, the "wheel," which successively crushed the arms, legs, breast and skull of the unfortunate, after he had been securely bound to logs, or by being placed within the "iron virgin," a hollow figure in the shape of a human being, the doors of which being closed thrust thirty iron spikes through the body of the person contained therein. All these instruments are said to have been in frequent use in early times, and if so, it is impossible to say how many innocent as well as guilty persons have here endured pain which words cannot describe.

The visitors to the castle are also led to the well hewn to a depth of three hundred feet through the solid rock, and at the bottom of which, by means of a lighted candle lowered nearly to the water, several underground passages may be seen. These are said to lead to the different buildings, where the trials of arrested persons were held in feudal times, and all those who were considered guilty of a misdemeanor, were conducted through one of the secret passages to the castle, where they then received their punishment. One of the most noted prisoners ever contained within the walls of this old place, was a noted robber knight, named Ebele Gailling, who had his existence in the sixteenth century, and committed deeds for which he was deemed worthy of being killed after his capture. He received his sentence without any sign of fear, and on being led to the place of execution, he requested the privilege of mounting his favorite steed for the last time, and upon this being granted, the horse with its rider cleared the moat with one bound. Gailling, however, retained his freedom but a short time, and on being re-captured was put to death with the "wheel." As a proof of the truth of this story, one is shown two indentions on the wall, said to have been made by the hoofs of the horse in making his famous leap.

Part of this castle is now used as barracks for soldiers, and, although it has already stood for several centuries, it still seems to be in a good state of preservation.

It is not to be supposed, because I have given no description of the churches in this city, that there are none to be found. Were I to express my ideas in this matter, they would be that there are already too many of such structures to suit the people, who give evidence of their disinterestedness in the false doctrines of the hireling priests by allowing the seats to remain almost vacant on the Sabbath. Some of the churchmen proudly boast of the antiquity of their churches, which indeed have a very venerable appearance, but this has no tendency to increase the interest of the population in the man-made systems of theology taught therein.

(To be Continued.)

PRAYER.

BY W. J.

ALL of the principles of the gospel of salvation are necessary and important; but some of them, among which is prayer, requiring daily practice, seem to rank higher in importance than others, for the life of a Saint depends upon their constant observance. The ancient apostle taught the saints of his day to "pray without ceasing, and in everything give thanks."

Prayer is "the wish of the heart," the "soul's sincere desire," the "simplest form of speech that infant lips can try," and the "sublimest strains that reach the Majesty on high." It is the wisely-ordained principle by which the child of earth can approach his or her Heavenly Parent, and in times of gloom, of deep sorrow, and of sore trials, appeal for comfort, consolation, and aid; and when health abounds, when prosperity reigns, and the choice blessings of the holy gospel are showered upon us, we can come unto Him with tearful eyes, and hearts overflowing with gratitude, and thank Him for His numerous kindnesses, His many blessings, and His fatherly regard for us. And how sweet this is to the soul! Who would be without sorrow, and the experience of seeking and obtaining comfort in tribulation from the Lord? Who would be deprived of the glorious privilege of receiving the choice blessings of heaven, and of experiencing the indescribable gratitude, and the inexpressible joy which well up from the honest heart, as thanks and praise ascend to the Giver of every good? And what is life without such sweets as these? It is simply bare existence—it is not *life* as God designed it. True, real, genuine, full life in mortality, can only be enjoyed by serving God, and holding sweet communion with Him by His Holy Spirit.

"Remember now thy Creator in the days of thy youth," is the injunction of the wise man. The voice of children should be heard in prayer to God. Such a pleading, grateful voice, in the innocence of childhood, is as sweet incense to Him; and the youth who prays may be saved from many of the evils of this world, and be honored of man as well as of God.

An instance comes to mind. In an unpretentious little Scotch village lived a boy who determined to be a sailor. His mother loved him dearly. The idea of his leaving her and being exposed to the hardships and dangers of a seafaring life was a source of sorrow to her. She finally consented, however, and gave him this solemn charge: "Where-

ever you are, Jamie, whether on land or sea, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

Said he, "Mother, I promise you I will."

His first voyage was to India. The captain and some of the crew, being religious men, did not laugh at the boy when he knelt down to pray as his mother taught him to do; but on the return voyage a change awaited him. Some of the sailors had left the ship, others were engaged to fill their places, and when Jamie knelt down to pray as usual, one of them came to him and slapped him on the side of the head, exclaiming: "None of that here, sir!" Another rough, swearing tar, happening to see this, told the slapper to come on deck and he would give him a good thrashing. This was done. Both returned to the cabin, and the boy's friend said to him: "Now, Jamie, say your prayers, and if this fellow dares to touch you again I will give him another dressing."

The next night the boy made up his mind to get into his hammock and say his prayers quietly—of course, contrary to his promise to his mother—and thus avoid a disturbance in the ship; but as soon as his friend saw this, he hurried to the spot, dragged him out of the hammock by the neck, and said: "Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal!" And during the whole voyage back to London, this profane sailor watched over the boy as if he had been his father, and saw that every night and morning he knelt down and said his prayers.

The Lord thus raised up a friend to the boy in the person of a wicked but warm-hearted tar, who caused him to fulfill his covenant with his mother, and thus laid the foundation for future usefulness and greatness. He became studious, industrious and persevering, as well as prayerful.

Time passed. The *Great Eastern* was built. She was the largest steamship in the known world. She was engaged to carry the famous submarine cable across the Atlantic Ocean. A very reliable and experienced captain was needed for this important undertaking; and who should be chosen, in preference to all others, but he who was once his kind mother's little Jamie. When the *Great Eastern* returned to England, Queen Victoria knighted her successful captain, and the world then knew him as Sir James Anderson.

Query: Would he have been thus successful and honored in life, if he had not fulfilled his promise to his mother, and remembered his Creator in the days of his youth?

"There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the worlds on high;
That love is throned beyond the sky.
But there's a power which man can wield,
When mortal aid is vain—
That eye, that arm, that love to reach,
That listening ear to gain:
That power is prayer, which soars on high,
And feeds on bliss beyond the sky."

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, JUNE 1, 1882.

EDITORIAL THOUGHTS.



ANY young people, who have not had experience in the world, have an idea that whoever has plenty of money is very happy. Such children think that when a person is well supplied with that, their lives must be very easy and pleasant to them, for they can get, they think, with money every thing they desire. This is a very great mistake, and one that young people among the Latter-day Saints should not fall into. The experience of our Church has clearly proved that a people can be very happy in poverty when they are doing right. Those who are old enough to remember the early days of the settlement of this valley can bear witness to this truth.

When the Latter-day Saints were driven out from Illinois, they had to leave their furniture and a great many articles of convenience behind them. They could not possibly haul them, as their wagons had to be loaded with food and those things that they must have. For years even a cooking stove was a great luxury, and very few persons in the entire Church were rich enough to possess one. The food was of the plainest description, and limited in variety, and very frequently in quantity also. The clothing was never fine and was not always abundant. For years after the settlement was made at Salt Lake City the people lived in this plain style. The houses were plain, the furniture was plain, the clothing was plain, and the food was plain. Luxuries could not be obtained, even many comforts had to be dispensed with, and yet the people were healthy, contented and happy. We do not believe with all the fine houses, and the fine furniture, and the fine clothing, and the great variety of food which many have now in Salt Lake City, that they are any happier than those were who lived there in the days of which we speak. In fact, we believe many of them are not near so happy.

Riches bring care. They produce anxiety. They make people nervous and frequently very discontented. Those who are in good circumstances, see somebody who is in better circumstances. Frequently a feeling gets into the heart to excel in dress, to excel in furniture, to excel in the house, to excel in the variety of food and in style of every kind. Where this feeling exists, persons cannot enjoy that which they have, and, of course, cannot be happy. They become envious and dissatisfied. There can be no true happiness where there is envy or discontent.

One of the chief elements of happiness, is to enjoy life as we have it, to relish the food, to be content with the surroundings, to appreciate the health that we have, and to sleep sweetly and soundly at night.

A young lady of our acquaintance once made the remark to us, in speaking about some of the Saints who were rich, that

they must be very happy because they appeared to have everything they wanted. She thought that such a condition must be a happy one. The remark arose from inexperience. There is no person living, however rich he or she may be, who is entirely satisfied. There is something that he or she does not have that he or she would like to have. It is not given to men and women on the earth to be entirely satisfied, if they seek for satisfaction and happiness in worldly things. There is only one way in which perfect happiness can be obtained, and that is by having the Spirit of God. Whoever has that, whether rich or poor, whether old or young, whether honored or obscure, whether in adverse or in prosperous circumstances, is happy; for it produces joy and peace in the bosom of the one who possesses it. But without it, a person cannot be truly happy, even if he or she should have the wealth of the world at command. Give such a person a palace to live in, and every luxury that money can procure, with carriages and horses, and servants to perform every service, and yet he or she will not be as happy as the poor man or woman who has the Spirit of the Lord.

The love of worldly substance is an evil which has always troubled mankind. People always have sought to obtain this substance; they still seek for it, because they think it desirable and that it brings gratification and happiness. It was only the other day that a gentleman, who has been engaged searching into the causes of female ruin and kindred evils, told us that one of the greatest causes of the downfall of young women is their fondness for dress and display. Statistics which he has obtained show that more women are led astray by this cause in this country than by any other. How horrible to think of! that women would part with virtue for the sake of fine dress! And it is the same with men. To gratify lust, to wear fine clothes, to have money to spend, men will sacrifice virtue, honor and every manly quality.

We dread the increase of wealth among the Latter-day Saints, for the reason that it has a corrupting effect upon men and women. If we could be organized as God designs we shall be, we should not have these fears; but at the present time our society is in the same condition as all society is in Babylon. Each man works for himself and for his family. If he is a good money-maker, his own family alone, in the most of instances, gets the benefit of it; and as wealth increases among us we are divided into classes as the people are in Babylon. Should this continue to be the condition of the Church of Jesus Christ of Latter-day Saints, it could not fill its mission on the earth, for sooner or later, it would become like the society of the earth from which its members have been gathered. The corrupting influences of riches has destroyed many nations; it would have a bad effect upon us. Already we can perceive some injurious effects following its increase among us. Wealth is a blessing when properly used. It adds to comfort: it contributes to happiness, and it enlarges usefulness. But when it is improperly used, it becomes an injury. When people set their affections upon it, are made vain and proud by it, think themselves a little better than their neighbor because of it, then it becomes a curse. When men and women and their children can dress better than their neighbors, can live in finer and more elegantly furnished houses, can have better education and finer horses and carriages, and because of their advantages, look down upon others who do not have them, they are in an unfortunate position, and are to be pitied. With such feelings, wealth does not bring happiness.

These thoughts have been suggested by reading the account of domestic trouble in the family of a very rich and somewhat noted man in a State not very far from our Territory. Twenty-five years ago, this man and his wife were a poor but happy young couple living in an Eastern State. They made up their minds to emigrate to the west, and for many years afterwards they worked very hard and made but very little money. Still they were living and happy. After a while, living in a mining region, in the language common there, they "struck it rich." He soon became the richest man in the State and was elected Lieutenant Governor. The buildings which he erected are the wonder of all visitors to the State where he resides. But the domestic happiness of himself and wife has ended. When riches came love took its flight. There is an old saying that "when poverty comes in at the door, love flies out at the window." It is a poor kind of love that does so; we do not think it can be the genuine article. In this instance love flew away when riches came in at the door, and now we hear they are trying to get divorced. What a sad sequel to years of happiness! Better always to remain poor and live lovingly together than to become rich and quarrel and separate. It may be that they do not think so, but every sensible person will say with Agur: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

ADVICE.

BY J. CRYSTAL.

Young, fair love-dreamers, high or low,
Who never wedlock knew,
Send the magic darts from Cupid's bow,
To the spot to profit you;
Aim for a wooer with all your art
And wound him if you can,
For the thing most dear to woman's heart
Is the love of an honest man.

But trust not the gaudy things of earth
For safety and repose;
It's often the fruit of trifling worth
That most of beauty shows;
Look under the surface, sift each part,
Ask help divine to scan,
That you may give your guileless heart
To the love of an honest man.

Temptation may seek to win you o'er
In many a luring form:
There may be houses, lands in store,
And the polished dandy's charm,
But what of these, if by and by
Your "dandy" prove a ban,
And foolish fancy your life deny
The love of an honest man!

There may be satins, wreaths and rings,
Rich gems of rarest hue,
And hosts of other tempting things
To coax and flatter you;
But choose a mate, be he e'er so poor,
Well schooled in virtue's plan,
You'll then, fair maid, be pretty sure
The love of an honest man.

THE NARROW WAY.

A DISCOURSE IN RHYME (*Matthew vii. 13, 14*).

By J. L. Townsend.

Away from the world and its numerous creeds,
To life that's eternal, the narrow way leads;
Still straight is its gate, where a few that are meek,
Discover by faith the true entrance they seek.
The portal is lowly and simple to-day,
As when at the first Jesus spoke of the way;
And ever unpopular yet are the few
Who bow at the gate, and in meekness go through.
Would you who inquire, know the name that to-day
The Savior has given to this narrow way?
Would you then desire to be shown why the gate
Is called by the Savior a portal that's straight?
Know this, that the popular creeds that you see,
Can never, no never, this narrow way be!
The context of all that the Savior has shown,
Assures that the world must and will love its own,
Like cleaving to like, in their evil accord,
Against the elect who are loved by the Lord.
For 'mid all the world, in its sin and its pride,
The wisdom of men makes a way that is wide,
Six hundred and sixty and six* are the sects,
Which God has declared makes the way He rejects.
Each creed while assuming itself in the right,
A track in the wide way of error and night;
No voice from the heavens their counselors seek,
No prophets to guide, or apostles to speak;
But doctrines and precepts of uninspired men,
The guides where they stumble again and again;
The gate to the whole, but traditions that cower.
As counterfeit gospels denying God's power;
And wide is this gate, where the millions combined,
Go in with the blind who are leading the blind.
But straight is the gate, where the rich and the poor,
Alike must in meekness a trial endure;
The finger of scorn, and the slander of hate,
The portion of all when they enter this gate,
Forsaking the world, and tradition and pride,
Of all of the creeds of the way that is wide,
And founding their faith on this principle true,
That God now reveals the sure course to pursue.
And this is the gate to the Lord's narrow way,
Unchanged, yet restored in this great latter-day:
First, faith in the Savior, who, speaking again,
Has power and authority given to men;
And, second, repentance—the heart cleansed within;
Third, baptism then for remission of sin.
The Holy Ghost given, as Jesus commands,
Through Elders confirming by laying on hands;
Which measures to each, who forsakes ev'ry vice,
A gift that to them is a pearl of great price.
When thus through the gate, lo! the kingdom they see,
For, born of the water and Spirit, they're free.
The narrow way leading to heaven above,
They meekly pursue in their labors of love,
While God's holy Priesthood is leading the fold,
That thus in the kingdom of God is enrolled;
While angels are coming their keys to bestow,
And gifts from the Spirit most constantly flow;
And Latter-day Saints are enjoying to-day,
The gospel revealed as the Lord's narrow way.

*—Revelation xiii, 18.—About six hundred and sixty-two sectarian churches have been organized, the remainder will be before "the times of the Gentiles are fulfilled."

THE HOLE IN THE WALL.

THE Bahamas, or Lucayos, a chain of islands extending almost from the north coast of Hayti to the east coast of Florida, number in all about 500. Most of these, however, are very small or very little above the surface of the sea. There are about fifteen principal islands, some of them quite large, and it is a portion of one of these that is pictured in our engraving. On the island of Abaco, which is eighty miles long and twenty miles wide, and at its south-eastern extremity, there is a natural perforation through the calcareous rock which forms the base of the island, called the "Hole in the Wall." It is a landmark which is well known to mariners, and it has been made to figure in many a romance written about the wonderful country of which it forms a part. A light-house has been built about a third of a mile north of this curious passage which the sea has tunneled through the island, which is also called "The Hole in the Wall."

As may be inferred from the foliage represented in the picture, the climate of those islands is tropical, and the soil very productive. Much large and valuable timber is found upon Abaco, including mahogany, mastic, lignum vitae, iron and bullet woods. Tropical fruits also grow there in great abundance.

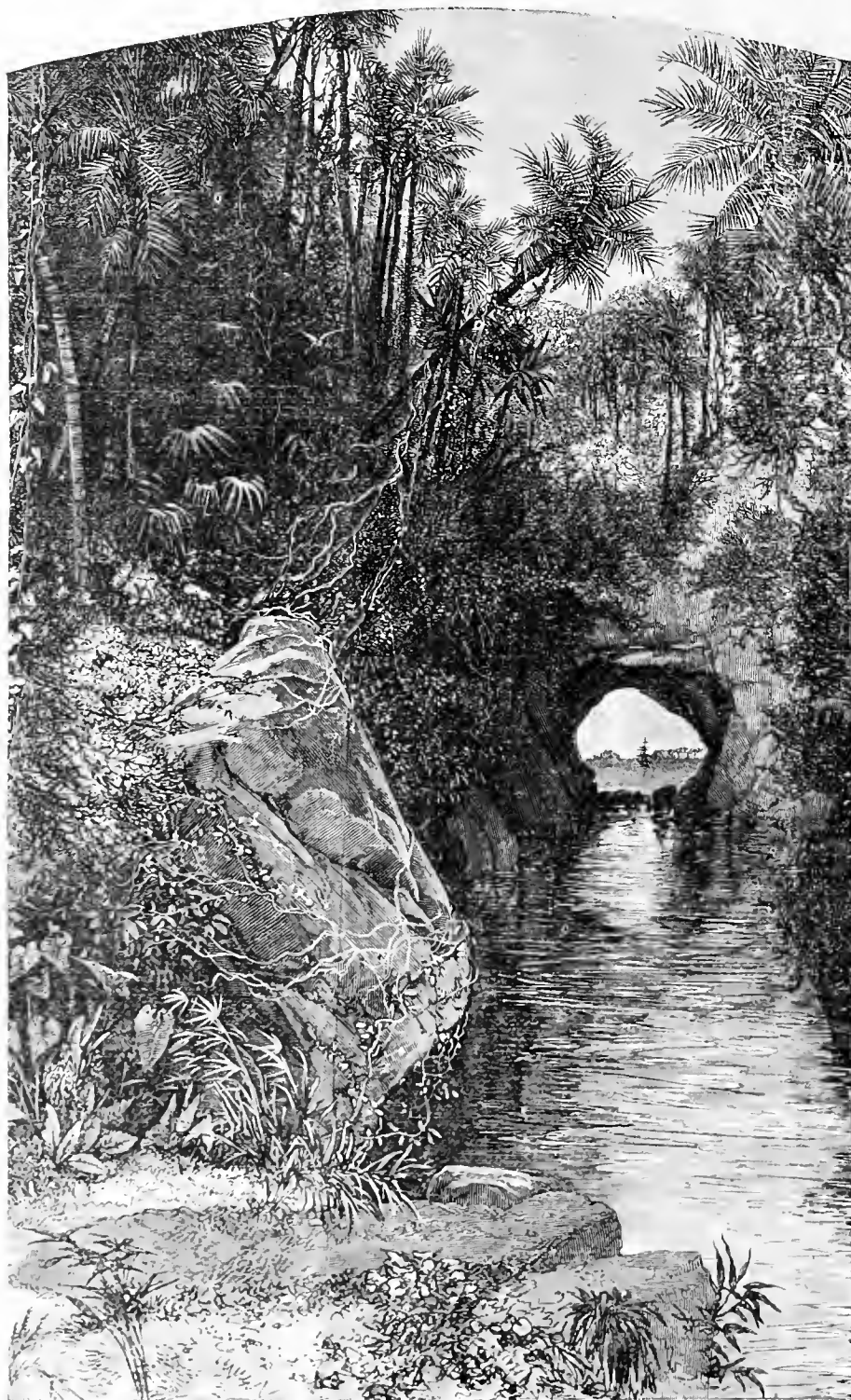
There are many varieties of birds indigenous to the Bahamas, but other animals are rather scarce, except where they have been imported. It is said that a breed of dogs used to exist there which never barked, and also a small kind of cony, but neither of them are to be found there at present.

There are many peculiarities about the Bahamas, one of which is that, although some of them are such large islands, there is not a running stream of water to be found upon any of them except Andros, and that is a very low, swampy island,

and subject to overflow from the sea. The inhabitants obtain their water from wells, which appear to have some connection with the sea, as the water rises and falls in them according to the ebb and flow of the tide.

Much interest is attached to the Bahamas on account of their being the earliest discovery of Columbus. It was formerly supposed to be Cat Island, or Guanahani, that he first landed upon, and which he named San Salvador, but it is now generally conceded to have been Watling's Island, and it has lately been officially named San Salvador.

After passing through some of the Bahama Islands and observing the customs of the natives, Columbus wrote to Ferdinand and Isabella, of Spain, saying, "This country excels all others as far as the day surpasses the night in splendor; the natives love their neighbors as themselves; their con-



versation is the sweetest imaginable; their faces always smiling; and so gentle and so affectionate are they, that I swear to your highness there is not a better people in the world."

This happy condition of the natives, however, did not long exist after their discovery by more highly civilized peoples. In the course of time, Ovando, the governor of Hispaniola, the colony which Columbus planted on Hayti, was authorized by Ferdinand to procure laborers on the Bahamas to work in the mines when his West Indian resources were exhausted. On pretense that he was going to take them to the "heavenly shores," where their dead friends had gone (for whom they had great reverence), he induced 40,000 of them to migrate to Hayti, where they dragged out a miserable existence, working in the mines.

After being depopulated by the Spanish, and remaining uninhabited for nearly a century and a half, the Bahamas were occupied by the British in 1629; but the claim to possession was fiercely contested for many years, and much blood was spilled and treasure expended in fighting over them. After changing hands several times, they were finally, in the year 1783, secured to England by treaty with other powers.

The present inhabitants of the Bahamas are in great part descendants of "Tories," who fled from the United States during or just after the Revolutionary War. The population of the islands in 1871 numbered 39,162. It is rather remarkable that none of our missionary Elders have ever visited the Bahamas; nor have we ever heard of any of their inhabitants joining the Church.

TRUE AND FALSE HONOR.

BY J. H. W.

IN our times there are various and contradictory opinions cherished in regard to what constitutes true honor.

It is not every one who wears a human form, who can claim to be honorable in the full sense of that term. There are many who live and move in society who are destitute of the chief elements of true honor. They consider themselves as honorable indeed! The gambler has his code of honor. The duelist has his code of honor. Even the robber has his code of honor.

Napoleon considered himself an honorable man in his way, and the world ascribed to him many great and noble qualities. He fought well and conquered well. His banner waved in triumph over many a bloody field. Carnage, and famine, and death attended his steps, and, like the genius of evil, he stalked abroad. He was doubtless a splendid general and a brilliant emperor. But the child that wandered over the battle field after his most triumphant charge, and wet with water the lips of the dying soldier there, was far more exalted in the scale of being and in the sight of God, than was the plumed and epauletted chieftain.

Nelson was a skillful officer, and died, as the world says, "in all his glory." His banner was his shroud, the roar of cannon his dirge, and the shout of victory his requiem. In the history of ocean heroes his fame stands foremost.

But the poor sailor, who, a few months since, in a distant city, braved the flames of a burning building, and at the risk of his own life saved a mother's only child, gained a truer glory than ever shone around the distinguished admiral.

The true object of life has only begun to be understood. Too frequently men are attracted by the glitter and show of wealth and worldly predominance. They have pursued the phantom while the real and substantial objects for which men should strive have been sacrificed.

It is not wealth that will make us honorable. In a multitude of cases, the possessor of the richest inheritance and largest fortune, has been found to have views and feelings not at all in proportion to the magnitude of his possessions.

Neither is noble birth and parentage an element of honor. Royal veins are often found to flow with plebeian streams, and crime and duplicity as often disgrace the palace of the monarch as the hovel of the slave.

For example, Henry the Eighth, of England was a mighty monarch. He could trace his lineage through a long line of kings and emperors far back into the mists of antiquity. But was Henry truly honorable? Every good person who reads his history must answer, No!

On the other hand, the world has seen men of humble birth come forth from their obscurity to startle mankind with the brilliancy of their lives, wake up the race to noble deeds and produce a wonderful change throughout all the ranks and grades of human society. The brightest names on the pages of history are of those who have dared to stand for right and breasted the world's dark tide for the good of men.

Intellect alone will not make us honorable. The possession of intellect gives proof that one is fitted to become honorable and useful; and the proper use of that intellect proves to what extent he is so. In every department of science and literature will be found the names of men of vast power and intellect, who were well fitted by nature to become honorable, but who by the provision of that intellect have proved that they were not so.

Towering intellect when used for vile and selfish purposes is a curse, not only to its possessor, but to all who come within the circle of its fatal influence; and better far would it be for the world to be without those splendid intellects than to have them devoted to the service of Satan.

How false, how unjust, the estimate which the world places on the actions of men! He who spends all his energies in the acquisition of wealth, regardless of the means he employs or the injuries he may inflict upon others; who oppresses the poor while he complacently patronizes the rich; who barter the lives of his fellow-men that he may gain that empty bubble—fame—is considered a man of honor. Parliaments and senates vote him thanks, and when he dies, whole nations unite in erecting a monument to perpetuate a name that will not live in one grateful memory.

But he whose task it is to dry up the stream of blood, to alleviate the burdens and mitigate the anguish of life, dies too frequently without a tongue to speak his eulogy or a monument to mark his fall. But in the memory of our Heavenly Father he is not forgotten; the record of his every act is kept. And in that record those acts and those only, are considered honorable that do good to the body or soul of man; that contribute to human happiness or promote the kingdom of peace.

Every one has a work to do, and every right-minded person feels that the vanities of life or the applause of wicked men are not the reward which he desires. These things are not worthy of us, immortal beings endowed with energies and desires that spurn the narrow limits of time. We need work that will engage our affections, administer present enjoyment and leave no sting behind; work that will command our

Heavenly Father's approbation and draw forth the applauding sentence, "well done;" work that will raise us in our own eyes, and make us feel that we are of some use in God's world; work that will draw down upon us the blessings of the great and good, and gain from them a return in affection and gratitude; work that will train and prepare us for taking a still higher place in the celestial kingdom of God. This work, this reward, this honor, can be found only in obedience to the principles of the gospel of Christ.

Chapter for the Little Ones.

HAPPY CHILDHOOD.

Child-hood is the most hap-py time of our lives. We are then free from all cares. We do not know what trouble is. Ev-er-y-thing a-round us seems pleas-ant, and we are al-ways chéer-ful. If we have an-y lit-tle quar-rel with our broth-ers, or sis-ters, or play-mates, we soon for-get our dif-fi-cul-ties and are as friend-ly as ev-er. Chil-dren have no feel-ings of hat-red, en-vy or jeal-ous-y to-ward each oth-er. It is a great pleas-ure to peo-ple when they have grown up to think of the hay-py times they have had in the days of their child-hood.

Chil-dren are fond of im-i-ta-ting the ac-tions of oth-ers. When they see a per-son rid-ing a horse, they want to do the same. But they are ver-y eas-i-ly pleased. If they can-not get a horse to ride up-on, a stick of wood will do just as well, and an-oth-er stick will serve them for a whip. They will then im-agine they are rid-ing on a horse, and will en-joy it as much as if they had a real po-ny. If a child sees a house be-ing built, he feels as if he would like to build one al-so. So he gets some blocks of wood, or some corn cobs, and piles them up, one up-on an-oth-er. He thinks then he has just as nice a house as if it was built with a-do-bes or brick. He en-

joys him-self look-ing at it, and mak-ing a gar-den and fence a-round it.

The lit-tle boy and girl in the pic-ture have been play-ing to-geth-er. They have been mak-ing a lit-tle gar-den and have plant-ed some grass in it. Hav-ing seen their fa-ther wa-ter the gar-den to make the things grow, they thought they must do the same. So they got the wa-ter-ing can and sprin-kled their lit-tle gar-den. While do-ing this the lit-tle boy thought of an-oth-er way to a-muse him-self and his lit-tle sis-ter. Chil-dren soon get tired of do-ing one thing and then they want a change. The boy's i-dea was for his lit-tle sis-ter to go and get an um-brel-la and sit un-der it while he would sprin-kle wa-ter o-ver her, and play they were ha-ving a rain storm.



This was quite an o-rig-in-al i-dea for such a small boy. It shows there is some ge-ni-us in him. It al-so proves that he thinks while he is at play. If he con-tin-ues to be thought-ful and us-es his mind in try-ing to think of some way to ben-e-fit man-kind, he will grow up to be a ver-y use-ful man.

THE SAGACIOUS WASP.

I had always supposed that even so formidable an insect as a wasp would hardly want anything to do with a good, full-grown spider, for I know enough of the combativeness of the latter to presume that he would not meekly submit to the sacrifice of his progeny to satisfy the appetite of a wasp. But one day, I saw a little demonstration which made the whole thing very clear to me. You know of the careful manner in which the spider builds and encloses the nest in which his young are brought forth and reared? Well, I was observing one of these nests one morning, when I saw a mud wasp come buzzing along and alight within an inch or two of it, on the side opposite the opening. After all was quiet he proceeded with his little game of strategy.

Creeping noiselessly around toward the opening or entrance to the nest, he stopped a little short of it, and for a moment remained perfectly quiet. Then reaching out one of his antennae he wiggled it before the opening and withdrew it. This overture had the desired effect, for the boss of the nest, as large a spider as one ordinarily sees, came out to see what was wanting and to set it to rights. No sooner had the spider emerged to that point where he was at the worst disadvantage than the wasp, with a movement quicker than a wink, swung the rear portion of his body around and thrust his sting through the body of his foe, killing him easily and almost instantly. The experiment was repeated on the part of the wasp, and when there was no response from the inside he became satisfied, probably, that he held the fort. At all events, he proceeded to enter the nest and slaughter the young spiders, which were afterwards lugged off one at a time. You see this accounts fully for the spider livings which we always see in the nests of mud wasps, and makes it all as clear as if that particular wasp had told me beforehand just what he proposed by his strategy to accomplish. Now it is just such demonstration as this which must convince us of the intelligence of the lower animals, differing only in degree and development from the intelligence of man.—*Seth Green.*

FIDELITY REWARDED.

AN old chiffonier, or rag-picker, of Paris recently died in a state of apparently the most abject destitution. His only relative was a niece, who lived as servant to a greengrocer. This girl always assisted her uncle as far as her slender means would permit. When she heard of his death, which took place suddenly, she was upon the point of marriage with a journeyman baker, to whom she had long been attached. The nuptial day was fixed, but Suzette had not yet bought her wedding clothes.

She hastened to tell her lover that their marriage must be deferred, as she wanted the price of the bridal finery to lay her uncle decently in the grave. Her mistress ridiculed the idea, and exhorted her to leave the old man to be buried by charity. Suzette refused. The consequence was a quarrel, in which the young woman at once lost her place and her lover, who sided with her mistress. She hastened to the miserable garret where her uncle had expired, and by the sacrifice not only of her wedding attire but of nearly all the rest of her slender wardrobe she had the old man decently interred. Her pious task fulfilled, she sat alone in her uncle's room weeping bitterly, when the master of her faithless lover, a young, good-looking man, entered. "So my good Suzette, I find you have

lost your place!" cried he. "I am come to offer you one for life: will you marry me?"—"I, sir? you are joking." "No, faith, I want a wife, and I am sure I can't find a better." "But every body will laugh at you for marrying a poor girl like me." "Oh! if that is your only objection we shall soon get over it; come, come along, my mother is prepared to receive you." Suzette hesitated no longer; but she wished to take with her a memorial of her deceased uncle: it was a cat that he had had for many years. The old man was so fond of the animal that he was determined even her death should not separate them, for he had her stuffed and placed upon the tester of his bed. As Suzette took puss down, she uttered an exclamation of surprise at finding her so heavy. The lover hastened to open the animal, when out fell a shower of gold. There were a thousand louis concealed in the body of the cat, and this sum, which the old miser had starved himself to amass, became the just reward of the worthy girl and her disinterested lover.

A DIALOGUE.

BY L. D. RUDD.

(The Parties Come Forward, Take Hold of Hands and Bow Gracefully to the Audience.)

JOHN.—How is it, Willie, that you can stand up so boldly and say your pieces? You don't seem to have any fear about you! What is the reason I am frightened and tremble so when our president calls on me to speak a piece, to open the meeting by prayer, or take part in almost anything in our meetings? You don't seem to mind it.

WILLIE.—I will tell you, John, the exact reason, and if you will pay attention to what I say, and do as I have done, in a little time, perhaps much sooner than you expect, you will overcome that timid, bashful feeling. I can certainly sympathize with you, for I am well satisfied it is no worse for you than it was for me, when I was first called upon to open the meeting by prayer; O, I shall never forget how frightened I was.

J.—But, then, you overcome it so easily!

W.—No, not so easily as you might think; I simply persevered, and never backed out of anything I was called to do. You made a wrong beginning, after you had tried once, you cried, and said you couldn't, and never got up.

J.—But then, I have got up several times since, and it is always the same.

W.—Yes; and several times to my knowledge, you have not made an attempt to respond when called upon; and sometimes you have stayed away from meeting for fear you would be called on. I did not take that course, but was always on hand, determined to overcome, and I am well satisfied that if you had tried as hard as I have, it would be no harder for you to get up and speak in our meetings than it is for me.

J.—Yes, Willie, it is as you say. I have been too backward in my duties; but from this time forth, after hearing what you say, which seems quite reasonable, I will never back out again.

W.—That's right; and at the same time, pray the Lord to help you in your good desires. I have done so, and I know the Lord has answered my prayers many times. He has helped me to overcome my bashfulness to a considerable extent, the same as He will you and all good children who will persevere with a prayerful heart. *(Bow and exit.)*

REVIEW OF AN ACTIVE LIFE.

BY G. G.

(Continued from page 157.)

A FEW days after my arrival in Battle Creek, amicable arrangements were agreed upon between the government officials and President Young, for the Saints to return to their homes, and by the 9th of July myself and family were safely ensconced in the building we occupied previous to the move. We remained here only a short time, as I rented the premises to a mercantile firm by the name of Miller, Russell & Co.

I rented a small store of Enoch Reese, immediately north of the Salt Lake Hotel, at which I kept a restaurant.

On the 1st of September, 1858, two of U. S. Marshal Dotsons' Negroes quarreled, and one shot and killed the other. This was the first murder ever committed in Salt Lake City.

During the fall of this year, many merchants and saloon keepers, such as usually accompanied the army, and are generally known as army followers, came into this city, and every available store was rented to them. This was the first rush of outsiders after the arrival of the Saints, in 1847. As a natural consequence, stealing, drunkenness and shooting were of very frequent occurrence.

In the summer of the year 1861, President Young was anxious to have a paper mill started. In order to do so he wished to have the Saints instructed to save the fragments of cotton cloth to make paper with. He sent for me, and gave me a mission to gather paper rags from house to house. A more humiliating task could not be required of an Englishman. But it was my duty as a servant of God to obey, and as such I undertook it, to assist in laying the foundation of an important home enterprise, which is now growing to mammoth proportions. No person could have been more abundantly blessed of the Lord than I was during the three years I was thus engaged. The Spirit of the Lord made me cheerful and happy, and the feeling of humiliation was removed. The first lot of paper ever made at the paper mill was on the 24th and 25th of July, 1861. It consisted of six hundred and eighty pounds of brown paper for boards and wrapping paper. Brother Thomas Howard put the mill up, had sole charge of it, and made all the paper from July 24th, 1861, to January 16th, 1863; during this period there were twenty-eight thousand nine hundred and ninety-seven pounds manufactured.

In the fall of 1862, I took my wife and son John and accompanied President Young and party to St. George, where we found the city laid out in lots, streets and squares, and a goodly number of families living in wagons and tents, but not a house built. Both going and returning many meetings were held, and on the 25th of September we arrived home in Salt Lake City, having been absent twenty-five days and traveled seven hundred and eighty-five miles.

I traveled through the settlements as far north as Cache Valley and south as far as Sanpete, to gather rags. I shall never forget the respect and consideration that were shown towards me by the leading authorities of every settlement. I can truly say that the Lord inspired me with His Holy Spirit to deliver rag sermons, as much as if I was preaching upon the subject of baptism, or any other principle of the gospel. I have devoted space to this subject on account of its involving a great gospel principle. Jesus, our Elder Brother, descended below all things that He might be exalted above

all things. And he that humbleth himself shall be exalted. Therefore, let no one feel that by responding to the calls of the Priesthood, however humiliating the duty imposed may be to natural pride, the luster of their respectability will not be dimmed or their usefulness curtailed thereby.

Let us stoop to conquer.

(To be Continued.)

I'LL BE A FARMER'S WIFE.

A LITTLE COUNTRY MAIDEN'S DAY-DREAM.

BY LULA.

When I am a woman grown,
Where I'll live is now unknown;
But I'm certain it will be
In the country broad and free.

Choose who will a city life,
I will be a farmer's wife;
Making cheese and butter sweet,
Fit for prince or king to eat.

Where the crystal brooklets sing,
'Neath the grove's soft shadowing,
And the breeze floats fresh and cool,
I will teach the village school.

All the girls about will come,
Some with laughter, studious some;
Some too slow—and some too quick—
For me, in arithmetic.

I will teach them how to spell,
Read and write, and work as well;
And I'll teach them, large and small,
To be good and happy, all.

When the days grow short and cold,
And the winds are fierce and bold,
Then will my kind husband share,
In the school room's work and care.

Oh! indeed, it will be nice,
Skipping o'er the snow and ice.
With a strong and loving arm,
Shielding me from cold and harm.

Who he'll be I cannot tell,
But this much I know full well,
He'll be generous, wise and pure,
And—he'll be a farmer, sure!

Yes, the country broad and free,
Is the home to offer me;
Choose who will a city life,
I will be a farmer's wife.

ANTHEM.—“Praise ye the Lord.”

MUSIC BY L. D. EDWARDS.

Praise ye the Lord, praise ye the Lord, praise ye the Lord for
 ev - er more. Let us sing un - to the Lord, and praise His holy name, let us sing un - to the Lord, and
 Praise His ho - ly name, praise His ho - ly name, let us sing un - to the Lord, and
 ev - er more. Let us sing un - to the Lord, and praise His holy name, let us sing un - to the Lord, and
 praise His ho - ly name, let us sing un - to the Lord, and praise His holy name for ev - er - more,
 name, praise His ho - ly name, name for ev - er - more,
 praise His ho - ly name, let us sing un - to the Lord, and praise His holy name for ev - er - more,
 let us sing un - to the Lord, and praise His holy name, let us sing un - to the Lord, and praise His holy name,
 praise His ho - ly name, let us sing un - to the Lord, and praise His holy name,
 let us sing un - to the Lord, and praise His holy name, let us sing un - to the Lord, and praise His holy name,
 let us sing un - to the Lord, and praise His holy name for ev - er - more. Duet.
 let us sing un - to the Lord, and praise His holy name for ev - er - more. Harken unto me, saith the Lord of hosts,

CHORUS.

CHORUS.

hearken un-to me, saith the Lord, DUET. hearken un-to me, saith the

hearken un-to me, saith the Lord, hearken un-to me, saith the Lord of hosts, hearken un-to me, saith the

Lord. DUET.

Lord, for I will bless my peo-ple on earth that keep-eth my word and seek-eth my

Praise ye the Lord.

way, that keep-eth my word and seek-eth my way. Praise ye the Lord, O praise the

Praise ye the Lord,

O praise the Lord, O praise the Lord, O praise the Lord, O praise the Lord for ev-er -

Lord, O praise the Lord, O praise the Lord, O praise the Lord for ev-er -

O praise the Lord, O praise the Lord, O praise the Lord, O praise the Lord.

First Time. Second Time.

more, O praise the Lord for ev-er - more, more. A - men, a - men.

more, O praise the Lord for ev-er - more, Praise ye the more. A - men, a - men.